

M1584
Saturday May 10, 1969
Santa Fe
Semi-open meeting

Mr. Nyland: There are quite a number of people here tonight. It looks very much as if it were an open meeting instead of a semi-open one. And of course, I don't know where you would draw the line. If I limit it to the people who belong to the Group here in Santa Fe and their friends who know something about Gurdjieff via that particular road—and of course the people who come from New York on the trip ... but I'm quite certain that quite a number of different kind of people; and it's not that you're not welcome, but I really don't know why you come. Because tonight it's the kind of a meeting we call a 'Group II,' and a Group II is devoted to the explanation of the ideas of Gurdjieff and how to use them, how to apply them in one's life so that they're in ... wishing to know something about that. There is a desire for application, so it goes beyond curiosity and just superficial interest; and I'm afraid that many of you are in that particular class of just being a little interested and come here out of curiosity, which, as far as I am concerned, I'm not particularly flattered by. Because, I don't care. If you do come for the purpose of wanting to know what is meant by Work on oneself, then it's quite all right. And I don't dare to ask you to follow your own Conscience, if that's the case ... because I'm sure that if you actually feel for yourself that you really then don't belong, you won't have the courage to get up.

If that's the case and I have to face this particular kind of problem, to some extent you hamper me, and it isn't right. I'll tell you why. Gurdjieff died quite a number of years ago. During his lifetime and a particular period when he visited America—seven times altogether, ever since 1924—there have been quite a number of people who have been exposed to the ideas of Gurdjieff; who came and were admitted, really, and out of that certain people became quite

seriously interested and wanting to do something about themselves, who then carefully tried to find out what was meant by this kind of Work and the concept of Objectivity, and what was needed in order to follow that particular road. When Gurdjieff died, it was assumed by some that that was the end of it. And every once in a while a little publication here and there, or a statement is given out simply to indicate that it's quite useless to do anything à la Gurdjieff because the people who, at the present time, exist don't know enough about it and that a man like Gurdjieff cannot be replaced; even if one knows that certain things have to be this way or that way, that, after all, there is no leader anymore.

It's quite logical that some of us who were quite definitely impressed by Gurdjieff and had been in contact with him for quite a number of years, did not share that particular opinion. Because, you see, when Gurdjieff taught he was not teaching himself. He was teaching something that could be utilized by people who listened to him; and where the necessity then existed that the application, of that what he said: In one's own life. So it was not just theory, and the writing of his book All and Everything by him was not meant to be digested only with one's mind and every once in a while with a little bit of your feeling, but it was because ... it was very definitely for the purpose of giving certain people an idea of what was meant by an Impartial Criticism of the Life of Man. And when we once started to understand that and then could accept, as it were, the implication of the Second Series—which was then at the time not as yet published, but got published since and is called, as you remember probably if you know anything about Gurdjieff, Remarkable Men I have Known—but then in that there was a statement made that the application of ideas as Gurdjieff explained them, was quite possible for some people and that he gave in that book an indication of remarkable men he had met. And he described them—why they were remarkable. It simply means that when a man like Gurdjieff dies and he has given certain ideas to people who were of course in touch with him, and with whom he for some time as it were 'lived' and to some extent maintained a school, that then when he died he fully hoped and expected that that kind of Work would continue; and simply it had to continue with such people who already had verified whatever he had said and could prove, in their own life by their own experience, that they had value for them. And that is the reason that the ideas of Gurdjieff still are alive and are, at the present time expounded here and there in different parts, I would say, of the world.

And at the same time, one runs a risk that here and there a few people hear about these

ideas; and then connecting it with something of their own or interpreting it in a certain way that they feel that it becomes a little bit more palatable or sometimes even a little bit more exciting, that then one runs the risk where the name of Gurdjieff is used many times in vain. And, it is a pity. Because, in doing that one is not following what Gurdjieff really meant by this description, first of what is the condition of Man in ... on this Earth and what is needed for Man that he should do, and that there is no further interpretation possible if one wants to describe a certain method which has to be followed. And I say for that I am 'sorry' because it is a misuse not only of the ideas, but quite deleterious for those people who think every once in a while that that is what Gurdjieff meant. And of course it isn't, and then in trying to follow that what is then dished out to them they will see ... find out after some time that psychologically they become sick.

I say this with a very definite opinion and conviction. Because I've lived long enough to know and to see and to experience, and looking around I have met different people who, in the terminology of Gurdjieff have picked up some of the 'idea table,' as Gurdjieff called it, and have opened up their own little Schachermacher workmanship or booth; and then parade at the present time and sometimes, even, in the publication of certain books make it appear as if they have understood the meaning of Work on oneself. And there are of course, because of this kind of a stink, many people who, out of curiosity are attracted to these kinds of nonsensical stupidities. It is for that reason that it is very necessary every once in a while to cross the 't's and dot the 'i's and to become quite apparently, obviously conscious about what is meant by Work. And I would like to tell you very simply that that what I talk to you is from Gurdjieff, and no interpretation ... and no, even, ideas that are concerned with a good man like Ouspensky or anyone else who has written about Gurdjieff.

In substance it is quite easy to explain Work. The difficulty is to apply it and then to remain fair, honest, and able to maintain certain things that are necessary in order to produce for oneself an Objective viewpoint, an Objective attitude, and an Objective experience. And to what extent, now, you, as an audience hope that I might say certain things that are excited ... I'm quite sure exciting, I'm quite sure that you will be disappointed.

And for that reason, I will not pay very much attention to anyone who is a curiosity seeker. You can sit, it doesn't make any difference and it won't do any harm. I'll only talk, now, to Group II of here—Santa Fe—and their friends, and the people from New York who know

already a little bit about Work and who are interested in finding out every once in a while what ought to be said in order to give them the continued stimulus for themselves to be able to apply the ideas as they should be applied. And if I want to ask, now, questions, then of course it is only such people that I am interested in. I know a little bit about what have been discussions of the Group which is here, and the Groups—there are a couple of them—are quite alive and, fortunately, attract at the present time people who are serious and honest, and not just coming then out of curiosity. But if you honestly want to find out what is the meaning and aim of your life, I'm quite certain you can find out; and also you want to verify it in your own life that that what Gurdjieff is saying may prove to be of value, everyone who wishes is quite welcome if they want to know, and then to do.

The difficulty is always that you get stuck on the knowledge, and then when you have a little bit of such knowledge or even can quote out of All and Everything, that you then start to believe that you already know what is meant. And reading, even, All and Everything ... reading it even in accordance with the prescription of Gurdjieff, which requires that at least you would read it three times; even when that kind of a fulfillment has taken place in you, even then it does not guarantee that you have done any kind of application or any kind of a stroke of Work.

When I remember listening to some of the tapes of the meetings of the Santa Fe Groups, I remember a few things that I believe that are not entirely clear, and I would like to mention them. And for those, now, who are new and for whom I may talk as if it is a little nonsense, it is simply because you don't know as yet; and I hope only that as far as your own prejudice is concerned, you can just bury it for a little while and try to find out what is really meant by this particular kind of obligation that a Man has when he comes to responsible age and realizes that in his life he has reached the highest possible development for himself as far as the Earth and Mother Nature will allow him. And that, of course, the explanation for that kind of a state of affairs is quite simple: Because he happens to live on Earth and not somewhere else, and that the limitation which Man must experience when he wishes to Work ... and by that we mean that he wants to Work on himself in order to free himself from the laws of the Earth. That is, that he wants to have in himself a possibility of that freedom which he then starts to compare with a situation not of this Earth—perhaps heavenly, or whatever it is that you want to describe as something that is away from the Earth, like the planets are away from the Earth and the Sun is away—that then for Man what he would like to find out, is simply that his life on Earth is not as

yet finished in its potentiality, but that it has to be finished as far as the Earth is concerned.

And whatever way he wants to philosophize further in saying that if he dies *then*, of course, he would have a good chance because then he is free from his physical body—of course it's quite logical that one, even, could come to the conclusion and say “Why not wait until we die.” I'm quite certain if people have that kind of idea they are lazy, and they simply postpone a certain decision which they know has to be made. Because when you die there is definitely some kind of a situation you have to face. Also, it presupposes that that what is in Man at the present time continues to exist as life. And about that you can quarrel ... you don't have to accept it. If you don't wish to accept it you become simply a child of this Earth, and whatever happens to you then—between moments of conception and moments of death—is simply that you have existed and that perhaps you have done the best you could and perhaps even have fulfilled obligations which Mother Nature has laid on you. But, of course, that is not a very satisfactory explanation for a Man who keeps on thinking and feeling. And even if his feelings or his thoughts are unconscious, he cannot help try to imagine what it would be after he dies. And if he is religiously inclined he has to have some kind of a realization of what perhaps could take place when one talks about Heaven, or talks about God or higher spirits, or that the assumption is made—which, of course, can be proven every once in a while—that there is quite definitely a spiritual life and that there are certain spirits existing, and that by means of clairvoyance or clairaudience one can be in contact with them. Or whatever reason that one has to assume that that is a very logical assumption, that then a Man is not entirely free simply to say that after his death nothing will happen anymore.

It also is a little bit against his self-respect if he assumes that nothing happens after his death, and then of course the conclusion is easily reached: Why should he worry at the present time, why should he even go beyond the possibilities of just earning a living and making the best of it in ordinary life. And almost, I would say, such a person gradually becomes less and less interested in ‘problems’ of that kind; simply because he doesn't want to solve them and it costs him too much time and energy and thought, and he has further no particular use for it; because *après nous le déluge*, and it doesn't make very much difference if he lives a couple of years longer or not, as long as there is enough enjoyment in it and also as long as he can make adjustments in the conditions of his life as he has to live it.

So when Gurdjieff talks about Objectivity, he talks to a certain group of people, and surely

not everybody. And it is not that it is exclusive and it is not that it is secretive at all ... but you must of course know that esoteric knowledge is not a secret, although it may be closed in a certain form as a secret doctrine. And the reason for keeping it, as it were, hidden—that is, that it will require some attempt in order to uncover whatever the treasure may be—is simply that one is not prematurely exposed to certain verities which actually could kill a Man if he had to see the truth as it is. And that in the development of Man as he is on Earth, it is required that he gradually will be able to undo the different coatings of his own culture; so that gradually after that he may be able to face what he is essentially, and then can face the truth a little bit better. Because if it were told him too soon, he may have a desire not to live any longer. And that, of course, from the standpoint of Mother Nature is quite wrong; because Mother Nature wishes people, as Mankind, to exist on Earth for very definite purposes of its own, and also for purposes belonging to the general Cosmic scale and the Cosmic Ray, of which the Earth is a part.

But I don't want to go into kind of theories about that. What has happened is that people, not understanding what is meant by ideas and shying away a little bit from having to explain them and also not wishing to apply them themselves in their own life, have put a little water in the wine. And sometimes so much water that you hardly can drink the wine. There is such a junk and nonsense which at the present time here and there is being taught under the name of Gurdjieff, so then it becomes high time to tell what is really meant.

In the first place, if you're really interested, read what Gurdjieff has written himself. Don't go by reports from someone else. Don't believe them. At most they can give you a personal interpretation. At most what you can get from me is a personal interpretation, but maybe certain logicality and perhaps some clarity. But, you don't have to take what I tell you. Because if you are a human being and you are interested in your own life, then don't take anything unless you want it in your life. And even if it is 'guaranteed,' as it were, that it could serve as a medicine or a remedy—that it might help you to open your eyes, or that it gives you perhaps psychologically a certain balance—you don't want to take someone else's word simply because he says in his life it works, it does not mean it will work in your life.

But, you have a chance to find out if you wish, and it's that kind of seriousness that I talk about. Because if you take these ideas superficially, it may even be to your detriment that you heard that. There's not much chance of course that you even would kill yourself, and, of course, there's much less chance, even, that you would wish to apply them ... so that, exactly like a little

bit of news in the newspaper, you have forgotten the next day. And therefore, if we talk even about serious things and for one moment you come to yourself and you realize that what we are talking about applies to you and not to someone else. It does apply to everybody, but primarily to yourself. So then you cannot hide behind what someone else ought to do. It is really forcibly impressed on you that you have to do something with it. And of course it's still up to you to say "Yes," and of course you can also say "No."

I hope that if it is not sufficiently penetrating that of course you will say "No" and I hope, then, that you can forget it. But, it depends on your type and it depends on your bringing-up. It depends on what particular level of Being you are now on. It depends on what kind of a wish you have for your life. It depends to a great extent on what you think you are; and in the consideration of the thoughts about yourself and whatever you might call now your 'self-knowledge,' it is then very questionable if you can actually be truthful. Because there are many facts you do know and in memory you can recall them and you can describe experiences of yourself; and the further you go back in your memory it becomes perhaps a little fainter, but sometimes when an experience is there and you have to face it and you try to be honest, I doubt very much that you want to be honest about certain inabilities on your own part, or certain untruthfulnesses that you have said or expressed, or certain forms of behavior which you know very well were not very becoming and about which you many times might have been ashamed. And that in the process—of oneself in justifying one's behavior, and the way you have lived, and whatever you have done—is simply a rationalization so that, then, by having a mind which can explain things, that it will be possible for you to continue to live a little longer because you don't have to face the truth as it is.

So when I talk and Conscience, it has to do with the acceptance of that what you really are, and that you must not shy away from the facts as they are in the reality. That of course is based on the desire of finding the truth ... and the truth which ought to set you free, and for *that* the truth has to be absolute and that we say the truth can only be reached by having statements which are Objective—all of that links together, and it is logical. Because nothing can be absolute on this Earth—we know that—than only at times certain experiences which I call 'accidental' and which are so deeply impressed upon me that it gives me the realization of Infinity.

I use these words simply to indicate that there are, for a Man on Earth, certain possibilities of certain experiences which he can have and which you might say have been 'given' to him in

order to remind him of something. When he says those are the moments "I do not forget," it's meant for him that at that time there was an experience in which apparently his ordinary functions were not functioning; that he had no particular thought and that the feeling didn't seem to be there, and that all he knew for himself was the fact of his existence.

I do not know if anyone knows these. I am quite certain that we have all had them. Perhaps they are not very clear, but it illustrates one possibility: That Man is capable of an experience out of this world. And that is really very helpful. Because if there was a question about that and if I have to assume that that what I am unconsciously will always remain unconscious hundred percent—that there is no possibility of ever knowing about a Conscious thing, or that even the thought of it cannot be translated into any form of actuality—then of course it's quite useless to assume even that something continues to exist after one's death. Because then such activity is absolute King and there is no reason to question the necessity of such a King to remain in existence during one's lifetime on Earth.

So, you see, the problem is: What is your experience. To what extent can you be honest. To what extent do you like yourself. How do you feel about what might be a potentiality. What is it that you realize ought to be done. And of course there are certain ways by which that particular problem could be solved. You could say I sit and I meditate, and then I hope in meditation that I can exclude all extraneous thoughts, feelings, everything having to do with the outside world. I can ... if I can return or enter into my inner life—or at least separate for a little while from that what is the outside world—I can translate it in terminology of: I hope that at such a time I could experience a little bit of Infinity; which of course is a contradiction in terms, but also that I say that perhaps it might become clearer when I assume that at such a time I can have contact with God. And again, I face the problem of defining what I really mean by that, and for the time being I say, "Yes, there is something that does not belong to this Earth," and it is in Heaven, and it is in such-and-such a place; and it is there and I really cannot explain it, but I feel it and when I feel it I cannot describe it, and I know it by intuition and I know it must exist. And whatever it is, the same kind of a conclusion: If I say that Man on Earth is unconscious, it must mean that I have a certain belief in Consciousness. Otherwise I wouldn't use it as a word—"unconscious." Even when I say 'subconscious,' that means there is another form of Consciousness.

The question of Conscience is very much the same. Because that Conscience that I now

know and with which I live on Earth, is dictated to me by the conditions of ... as I have been educated by. What I now do is in order to conform to certain rules of society, or of culture, or of civilization or of wherever I happen to be. And if it is Conscience that is based on religion, of course I have become subject to certain dogma, or the doctrine, or the interpretation of such a doctrine or such a religion by a people who have lived before and in whom I have a belief, and of course where I have absolutely no idea of how to question them. And I can say "Yes, they believed in that and it applied to them"; but again, as Man *why* should I follow their example. If I read Thomas à Kempis and Imitatio Christi, I say "Yes, I wished I could live like that," and then I say "But maybe Thomas à Kempis could, but how can I." If I read the bible—that I have to do this and that, Ten Commandments—how can I do it. What is it, at the present time, that I even could say I 'love' my enemy, let alone that I perhaps could even not love those that are my brothers and sisters. But whenever I consider that what I am as a human being on Earth, and the way I would like to get along with myself so that I don't have to hate myself every night that I have not done what I should have done ... but that even during the day when I know that I don't keep my promise and that I have done and said certain things that were absolutely useless, that I have spent a tremendous amount of energy in directions where it was no good at all and where apparently nothing was reached. And then after I get a little older that I keep on repeating and repeating the same old clichés, then I start to question a little bit about my particular condition.

And, it doesn't seem to help if I rebel against society as it is. Because of course I can find a tremendous number of holes about conditions as they are; and, depending on where I am, I can say when I'm poor I am, of course, jealous about those who have a little bit more money; if I have a brain that doesn't seem to function, naturally I hope and I wish that it would have more brilliancy; if I say I am not strong, I would look up to a person who has character or has the strength of his own convictions. And all these different things that of course are gradations as far as Man is concerned; but at the same time am I ... the way I am and the way I was born, the way I was growing up, then I come to an age in my life when I start to distinguish between: "That has been given to me; and that I now take in order to become responsible for the future of my life."

You see, I cannot do away with this idea that that what exists is not right, and I have a perfect right to say that it is obnoxious—or even that it creates harm, or that the conditions are not the way they ought to have been. And I can quote many people who would say that it ought to be such-and-such and then you would live in a more ideal state, and I can also hope that the

year 2000 will be much better for me, and, after the different cataclysms and the different prophecies of different people that then the Earth will regain its balance and enter into a new sign of the zodiac and that then there will be peace on Earth for ever and ever—but, you see, can I live that long, and can I wait. And then I am up against it and I try to convince people of how they ought to be, they tell me—particularly when they happen to be in a certain position that they really don't care very much about me—that I am completely wet and that I don't know how difficult it is and that they, when they talk about what they have accomplished, that it is necessary for me also to go through all kind of suffering and then perhaps I will be like them, etcetera, etcetera.

A Man is not satisfied by just destroying. What a Man has to do is indicated by his growth. When he is young he wishes to grow up, he stops at about six foot; he may wish to become taller, but nothing in the world will ever add any particular inch. When he wants to feel he wants to continue, and it also seems to stop at a certain point. And his mind, of course, by associative values is very limited. Original thought is very seldom in existence. And that a Man can rebel about conditions as they are and not being able to do anything about it, and then of course uses force in order to tell others how wrong it all is.

But, you see, such conditions don't help if I attack them in that way, and it would be utterly silly to just keep on complaining and complaining. Because, it is extremely cheap to do that. That I don't like society and I want to distinguish myself a little bit—and I have long hair and the rest—it's idiotic. What does it mean: Simply that I don't want to belong. And it's quite right—why do you belong. Don't belong! Go out to some uninhabited island, but don't destroy what has been built up. If one had a plan. If there were a possibility of saying "That we ought to do," "This is how the economic conditions have to be solved," "This is the road we should take"—if you follow this-and-that-and-that, and that can follow—then there is some reason of saying the conditions are wrong.

That's as far as ordinary life is concerned, now the question is: What am I as a human being. Because exactly the same problem exists with me. If I am honest I know that I am no good at times. I act imbecilely. I know that I'm stupid. I know that I cannot say sometimes what I want to say. I know that I have feelings that I cannot express. I know that when I have an artistic creation in mind or in my heart that I will create, and it's no good because it doesn't satisfy.

There are ways out. I can pray to God. I can devote myself in that kind of a form of prayer and I'll hope, then, that He will answer me and tell me what to do. And then I can sit and listen and I have to wait until He tells me through my Conscience, and many times the decisions have to be made without having received an answer. And again, of course I do the best I can. I can also say I devote my life in a mystical pursuit. I will exclude myself from the rest of the world. I will find an ivory tower. I withdraw into the woods. I go over into a cave and sit there and meditate and contemplate, and have a relationship toward that what is a higher form of Being. And of course one can, and then *is* one a Man. This is the problem: Was a Man created for that purpose. Because apparently he has talents. He has what we call three 'centers'; simply meaning a physical something, something that he calls a feeling, and that what he calls his mind. Where are they when I devote all of myself in feelings, and I am not in the world. I was not created in a cave. I wasn't born there. I find myself in the midst of activity, and that therefore the solution for a Man must take these kind of factors into account. Because if a solution for a Man exists, it has to apply to all Mankind.

You see, you cannot exclude people, because all of them are Man. All of them are living forms appearing on the Earth with all the different attributes of a human being, and for that reason everyone is entitled, if he wishes to evolve further, to know what to do. All Man must have that possibility, it doesn't mean that they will. Because there are many factors that are involved in it that might prevent me; and the conditions may be such, in the first place that I never hear of any possibility of how to extricate myself out of the particular condition in which I happen to be; or, that when they are so-called 'given' to me that I don't want to believe in them, and also that when I hear them that I start to interpret them in a certain way in order not to have to do too much work. And therefore the possibilities of all Man are very soon reduced to the probability itself, and the probability of Man may be ten percent of the totality of Mankind.

But, that does not prevent those who actually wish to Work to Work, and those who don't, they can wait. Maybe their Conscience may not speak; or they may even have a belief that God could be reached in another way or that they themselves could free themselves in a different manner, and even if they don't want to do it in this life that they will wait until their Karma presents them again with the opportunity for further development of themselves as their life might indicate for that.

Whatever it might be, even the ten percent which are plausible, only few will become

actualities. And I say it's 'in the nature' of that. Because Organic Kingdom as represented by Man, is like a body in which all Man represent cells as the totality of Mankind. They all represent life, in this form as a human being, as a cell is a part of life in a form in a human body; and that the totality of such—Mankind as cells, as a body—has in it certain organs which are functioning, like the organs in a human body, specialized. Eyesight, hearing, heart, lungs, sex—all of those are specialized cells for certain purposes, so on the surface of the Earth there are *also* some people who becomes organs and who will be able to see or to hear certain things which the rest of the cells won't hear. When a man as a Mohammedan, for instance, wishes to go to Mecca he has a calling and he wants to go there in order to add to his stature as a religious being, so that when he returns he can wear a fez and he can go to his village and be respected. And he sets out with that in mind—and perhaps he cannot even set out, maybe he just has the thought and maybe he has family and maybe he cannot earn enough money to save enough, and maybe he dies prematurely—it is like an elbow cell wishing to become a brain cell and having a desire to migrate through the body of Man to his brain and then fulfill a function which he would consider of a higher quality. There are men of that kind—who believe that the herd of sheep need not all be white and stupid, but that some are black and a little bit apprehensive—and that they start to question the conditions of Earth as they are and do not wish to believe that that is all that they can have to accept, and that there ought to be in them a potentiality which could be actualized if they know how. And those are the people who wish to find out and research ... and perhaps study and read and talk and think and try to ponder and try to find out and to see what the value is of ideas in their lives; and then have on themselves taken the obligation to apply that what they find, and then in that finding and the application they realize that certain things can take place, that there actually is the difference between a potentiality and the actuality. The potentiality of life stays within, the actuality of life can be expressed.

I don't want to dwell too much on this. Because it is quite necessary that you realize first that there are problems in your life which you have to solve, and no one will solve them for you. That not even in prayer God will solve them. That not even in Christianity Christ will solve them for you, but at most Christ will tell you which is the road; that the Bible gives you information of what is the way to become Conscious, but we don't know how to read the Bible anymore. But whenever you read in Vedanta or in some old Buddhist statement and the sayings of the Buddha, for instance in which there is a little chapter called 'The Only Way' in which it is

described ... but Gurdjieff has told in his book, and what is the only way for a Man how to become free from the bondage of Earth. But the purpose of course is that I wish ... when I want to be free I have to conceive of a certain state of freedom, and it is extremely difficult, when I am bound, to know what is freedom. If I lived all the time in the dark I don't think I would know what it is to be in light, but you might say every once in a while certain 'flashes of insights' come for me.

It is much too long to go into detail about what one ought to do, and an explanation of Work. Those who are interested have heard it enough times. That doesn't mean that you have acted on it, and it ... neither does it mean that many times you have been misapplying such ideas. There are two things I want to explain to you—for those of the Santa Fe Group, of Group number II: One has to do with what we call a 'Sensing' exercise, the other has to do with the reason why 'I' starts with the Observation of the manifestations of the physical body.

Sensing exercise is an important exercise in this kind of Work. It simply means that a Man does not know how to Sense. He knows how to feel, and of course he can describe it; and that what goes on in his solar plexus as a certain state in which there is a rate of vibrations which take place when it becomes feelingly or even emotionally affected, that that kind of a state you recognize it as a feeling. And that that kind of a feeling belonging to Man and which we give at the present time even the honor of belonging to a so-called 'center,' is not a center at all but happens to be divided into different parts which all function as nerve nodes receiving and having the possibility of acting as a little instrument which gives a Man a feeling. And of ... constantly because of this kind of a division over the totality of the body, that what is used as an expression of one's feeling is the condition of the physical body itself; so that the two 'centers,' as they are called—the physical center, which is his body, and that what is his feeling center—are so closely connected that it is almost impossible to make any division, between the two, for any unconscious Man.

The brain is a little different because it is separated and it starts to function quite independently at times, and does not need immediately the body for expression. Because you can keep your thoughts in your head and you can force—or make yourself—not express what you think, but it's impossible for a feeling not to express it. There are tensions in the body that take place, there are expressions on your face, there are certain ways by which you should use certain words; whenever the tone of your voice is used and you want to make it more and more

emphatic, you have to put feeling into it. And all the different things indicate quite clearly that that what is a body is being used by the feeling center as the manifestations of the feeling center itself—*besides* that what becomes manifestations of the physical body as a result of a thought process.

The manifestations of the physical body, of course, are three-fold: Those that come from the body itself as a physical center, and we call them ‘instinctive’; the second is a result of that what I feel, and then the manifestations illustrate that; and the third is, you might say, the ‘activity’ of the body as a result of a thought—that is, putting a thought into an activity in order to obtain a certain desirable result.

This is the continua ... the constitution of Man as he is, as he is on Earth. The idea of Work means that Man should become harmonious. It implies, in the first place, that that what is only complete in Man is his physical body; that what should develop more, and which only exists half, is his so-called ‘emotional’ body; and that what hardly exists at all is his intellectual body. We call it simply ‘physical,’ Gurdjieff calls the second ‘Kesdjan,’ and the third is the ‘Soul’ body. And the development of Man is to try to bring—by means of certain ways known to a Man himself and clarified in his mind and applied, in his existence, in conditions which will allow him to use such energy for that purpose—that ultimately by the constant application of this kind of a method he will develop all three bodies up to the point of their own ‘Si-Do,’ as we say, when a body can be illustrated or symbolized by means of an Octave.

The reason for that is that Man having three bodies which could function independently, that then at any one time the three bodies could start to function as a unit and then function in harmony; and that there is a ‘guiding spirit,’ let’s call it, who then can say so much of one, so much of the other, and so much of the third. And not meaning, by that, that automatically or unconsciously we have to work with what already there is, but that there is a choice of selecting, let’s say, one percent of one, twenty-five percent of another, and whatever is left of the rest; that totally that would be a hundred percent entity and such a Man would be called ‘harmonious,’ and then in the activity in which he—that Man—is engaged, would strike a harmonious chord of his own existence.

The purpose of being able first to have three separate bodies, is to be able to select how much of one or how much of the other. And that implies that when now the three so-called ‘activities’ of the centers are closely connected, that it is necessary, by means of Work, to

separate them first. It would mean, in the case of a feeling and a physical body, that the feeling should stand on its own feet and would not need the body itself. It also would mean that the body would be shorn of the possibility of having a feeling; and for that reason would be called 'incomplete,' because the body also has to have a form of expression, and is using the feeling center for that purpose.

As a result of Work on oneself and by whatever processes now take place, there is this possibility of a separation between these two centers in exactly the same way as there is between a feeling center and a mental function, or between a mental function and a physical one. But it leaves at that time the feeling center complete by itself and can feel, and when it starts to grow can be emotionally involved and will develop its own language of expression without needing the body for that purpose.

At the same time, the physical body is not complete, and something has to be supplied. It is supplied by means of exercises which are called 'Sensing.' A Sensing exercise is a purely physical exercise. It gives the body a means of expressing itself and is Sensing, really to the body ... in giving the body the knowledge of its own existence. Seen from that standpoint, it means that the Sensing exercise is an unconscious exercise. It is formed by a thought in my brain wishing my body to acquire a certain attribute which I call a sense organ 'as a whole'—as a total body as different from the five sense organs which go to my brain—and it is really meant that in the exercise of Sensing I want to make the realization in my body, in some way or other as if in the body there is a little section functioning as a mental center which then receives the knowledge of the existence of the body itself.

All of this is not at all Conscious. It belongs entirely to the world of this Earth, and I can learn to Sense without having heard, ever, anything about Objectivity. It is a relationship between the mind as it is now—subjective. It is that what is sent from the mind as a form of attention to four parts of the body as illustrated by the two arms and the two legs.

I don't want to go into detail in describing the exercise, I only want to tell you what is the reason why it should be done: So that the result is that the body receives sensations; first from the four parts separately, that they are done in a certain rotation which is required in order to produce a certain dynamic effect on the body; and because of this, the openness of the body, by means of certain chakras, will be able to receive at such a time—and because of this exercise—certain forms of energy which otherwise it will not be able to even receive or contain.

Oh! Are we already?

Someone: Yes.

side 2 Mr. Nyland: The result of that is simply that then the four extremities right arm, right leg, left leg, left arm, in that rotation it is a rotation around one's solar plexus; when that has been fulfilled in the proper sequence and with the proper attitude—the attitude of wishing attention from the mind to go to those parts and to receive, from those parts, in the mind the fact of its existence...

Don't think, now, that that is Work. It is never Work. It is only a statement, in an unconscious condition, of the fact of one's existence. It has nothing to do, at that time, with Impartiality and it has nothing to do with Simultaneity. Because, it cannot. It comes from the ordinary mind. It goes to the right arm, it is returned almost as a reflection of the right arm back to the mind. That takes time, and therefore it never can be Work.

When one has Sensed in that rotation, one can then distribute this attention and the sensation which are now in the four parts of the body, over the totality of the body by means of another exercise which is called "I Am." I don't want to explain that; but then the body as a whole is able to Sense its own existence, and with that it has an attribute so that it does not mean ... does not need the feeling center for an expression. When a body feels ... Senses itself to exist, it has a means in the mind to register that, and no more.

That is as far as that exercise is concerned, and nothing happens for that exercise unless it is to be used for a different purpose. And also, in order to make this exercise successful it can be preceded by another exercise which we call 'Draining,' and those who have listened to some of the tapes ... and particularly one—some years, or whenever it was—in Los Angeles where I explained it in a certain sequence, they can listen to that and it is there quite definitely stated what is meant by the Draining exercise.

The result of a Sensing exercise and the realization of the body existing which takes place in the ordinary mind, can be utilized for the purpose of Work only then when one introduces, into this kind of a conditioning, of that what exists and a registration of that what exists; that is, if attention is then sent to the manifestations of the physical body, that then at that time when, together with Impartiality and with Simultaneity that fact is registered in 'I', then it is helpful that the body already has a Sensation organ. And only for that purpose can it be linked up with Work; but then Work starts at the point where the Sensing exercise stops, and using the results of

such Sensing exercise for the purpose of a little easier applying that what is needed for Work on oneself.

Again, I don't go into further detail about that, than only linking it up with the second question about: Why does 'I' become Observant of the physical body as manifestations only, why isn't 'I' Observant of the feeling center or an emotional conditioning of that what takes place in one's heart, and why is it not Observing the mental functions. Of course it is obvious that if 'I' should have for oneself a certain meaning, that 'I' must be an entity interested in the existence of the totality of myself—that is, when 'I' has to be Aware of my personality as a whole, then it is the only accomplishment for that what is needed for 'I'.

Because 'I' can never stop of having an interest only in the manifestations of myself. The difficulty of being involved in this Observation process for 'I' to Observe a feeling center which is functioning in my physical body, is that the requirement of Impartiality is very difficult to meet; because that what is being Observed as an object in that case is a hundred percent partial and it will affect, in an Observation process, the Observer—particularly when that is still very small and still has to learn. When I say that I ought to be able to Observe my mental functioning and then 'I' is actually a mental function itself and then that mental function of 'I' has to be free from associative forms, then when it would Observe that what is the rest of my brain which is filled with associations, with memories, with anticipations—exactly those things that I don't want; because I want 'I' to Observe, and at the instant or the moment at which the Observation takes place of that what is taking place in reality as a manifestation, then of course I have difficulty of making the Simultaneity in the 'I' a reality.

For that reason, we start with the Observation of the physical body. It is in order to give the 'I' a chance to develop in the best conditions possible. And when 'I', then, in Observing certain manifestations which we single out every once in a while as movement or posture or the rest, then it will have a chance to develop because it has been reduced—this particular method—to a much greater simplicity. Because I can have manifestations of my body which need not be as involved emotionally or feelingly, and also I can have manifestations, let's say, of movements in which I have no particular thought. I can look at myself sometimes, even, in an unconscious state without having any reason to wish to change it or to like it or dislike it or describe it, and then the requirement for Work means that 'I' has to start to grow and it has to be fed by means of giving it an opportunity to Observe myself.

I select first that what is the easiest for 'I' ... and won't throw it out of gear so easily when it only can do the Observation regarding my physical body. It is difficult enough as it is; because what continues to exist is my physical body with all its manifestations, and the result—why the manifestations are there—are a result of my feeling and thinking, so that immediately that what is manifesting already becomes tinted because of the source where it comes from. That makes the difficulty; and a continuation of wishing 'I' to exist in a continued Observation process so that 'I' can be Awake and change the state of its Awareness—which is dependent on the moment of a realization—that then the Awareness could go over into a state of continued Awareness which I call a state of being 'Awake,' that then I will have a terrible time constantly Observing that what is still unconscious ... and then too much energy will go into my unconscious state.

And, it is no reason why it should stop functioning. Because I need it; in the first place as an object, in the second place it's a possibility there is an 'I' even existing because my physical body happens to exist and my mind happens to exist. But then, of course in that particular process I want to make sure that 'I' gets enough energy to continue to Observe me, that ultimately the 'I' should be able to Observe the physical and the emotional and the intellectual processes, and then can Observe the totality of myself so that instantaneously—at the moment when that what takes place when 'I' Observes—I have a total picture of that what I am as a Man on Earth. Of course it's logical, and the way to do it is either to wait until 'I' is sufficiently grown up and won't be so easily affected by the object it has to Observe. If 'I' is full-grown and it is an Objective entity, it doesn't matter very much what kind of an object there is under the telescope.

This is one way, it takes some time. The other is: At times to try to see what is the cause of the manifestation. From the physical body as a manifestation, here and there at different parts of the body there are reasons why it behaves the way it does, and the reason is very often found in the state of one's feeling or emotional state, or in that what has been thought. So that there is as if it were a line or a connection between a feeling being felt and expressed or a thought being thought and then expressed, it is as if the physical body is the point of a 'V' from which one line goes to the emotional center and the other line goes to the mental center. When I now Observe the 'point,' as it were—that is, the behavior form of my physical body—it is possible, by maintaining this that my attention ... that what I use as Observation energy can extend a little bit further away from that point in the direction of either my feeling or of the mind, and I can start to

realize what the source is and then, regarding the source I can gradually acquire an Objectivity.

It's quite logical that one must start in the simplest way and there is no question that ultimately it has to be most complicated in order to satisfy what one wishes. Anyone who doesn't want to believe it and who wants to be honest about himself can, of course, verify this kind of thing. Either they don't want to try it and give up already in the beginning ... but when they try and continue, they will see that they will be reduced in that kind of an effort: That only they can, at most, Observe one little manifestation, and perhaps just for a couple of moments, not even seconds.

Whatever it is that is involved in the difficulty of Work, that of course we don't talk about now because you can talk about that in your Group. But a requirement that calls for Work for a Group II, is when you come, that you bring something and that you talk. And again I thought—like last night—should I talk or ask questions. And again I feel the questions are not important. What I have told you now you know, and perhaps clarify it a little bit. Because having attended to some of the meetings here in Santa Fe, you have discussed many of these questions and points and I hope perhaps at times they were sufficiently clear, but the trouble is you don't Work, and you don't come with your experiences of Work. And that very often is because you're not sincere enough, and because Work does not occupy as yet enough of a place in your life and you are not sufficiently devoted to it. If you were actually committed, you would do something; and the commitment is based on the realization of what you really are, and if there is no mistake about that and if there is no desire to gloss it over or no desire to reinterpret it so that you can live with it; or no desire on your own part but to say I will Work to take that what is the truth—if that isn't there you will stop at a certain point, you will use initial energy up to a point and then after that you will just forget about it.

How can you bring much more life in your Groups. You see, what we call here 'Group I' has a very definite responsibility. Those are people a little older in Work. They have gone through a lot of nonsensical discussions, a lot of difficulties among themselves, a lot of personality conflicts; and of course you can say from the standpoint of Work it's quite idiotic—you cannot kill that what belongs to your personality, so eat it—but if there is actually an aim and that aim is not in your person but is 'ahead' of you, as it were—in Heaven or perhaps is an aim that will become apparent to you when you die—then you're not going to fly off the handle or get into each other's hair. You come back to that what is really the reason why you want to

talk about Work, and it has absolutely nothing to do with your approach. It may be emotional or intellectual or any other kind of a way, I tried to explain yesterday that it was the same thing. But you have to get away from your own idiosyncrasies. And this has been the difficulty of this Group I. It is changing—I know that—but there is still a hell of a lot of nonsense that is being used, and the time is used up for no purpose whatsoever.

At the same time, if there was more unity among that Group I it could grow better, and then they would feel that they have a responsibility for a Group II. And there isn't at the present time, and I would advise—and I will talk about that tomorrow night, when I hope to talk a little bit more in detail about some activities that should be attended to—for those who want to organize and keep actually this Group alive, I would advise members of Group I to help in Group II; and to appear there and to see what can be done, and perhaps at times can take the responsibility of being a moderator to run such a Group, to see how the difficulties are to be faced.

There is no way of finding out how much you know until you have talked ... to talk about it and to explain it to some people who really don't know and wish to know, and that is the advice I will give to the members of Group I. Then they will work together. Then they will forget their own little feuds. Then they will forget where they all came from. You can come from all parts of New Mexico. What is the difference! You meet here and there is a point of contact, and it has to do with Work on yourself, and on each other person for himself. Not Work on someone else, and don't be so stupid. You prevent your own possibility of growth. Once and for all, throw that little bit of personality and vanity and self-love out of the window. Come to grips with what is needed. If you want to build a Soul for yourself, where do you get the material and what ... really do you care where it comes from, and get over these ideas of something that belongs to you and not to someone else. What are you after: Something that surely doesn't belong to you, because it does not even exist. You want to build a Soul. You want to have a relation with God. You want to understand what it is to have a religion in your life. You want to know what it is that is necessary for the contact in accordance with the terminology of either Consciousness or Conscience. You will know what it has to be ... if I would like to call myself a 'Man' you must know—if you really want to achieve the possibility of becoming harmonious—how you should be as a Man in this world, let alone even in a Group.

In a Group you are separate from the world, why shouldn't you be able to have some form of, let's call it a 'semblance' of aim. But you don't Work, you simply talk, talk. I know what

Tom is up against. That's the difficulty. But he was a little longer in New York so he knew what we are talking about. And I can explain well enough how some of you continue in a certain way and want to be followed or wanting to be liked, or respected or whatever it is: Just nonsense!, get it over with.

There are more than enough tapes for all of you to listen to, from now until doomsday. You can take those tapes home and listen to it if you are serious, if you want to find out what Work means. Because I assure you it is in the tapes and it is clear and it is logical, I also assure you it is in accordance with Gurdjieff because that I happen to know. And then you study, you listen, you get it clear, and then you Work and on the basis of Work you meet.

When you have an aim outside of you, you unite there; not at the point where you make contact—you lose yourself in your aim. If there is any kind of a definition about God and you pray to Him and that is clear for all of them, there is no fight amongst you, you know you will meet in Heaven. If that can be described, if that can be given to you—the aim of your Work, how to go about it, what to do, the only way, the application of that what you know in your life impartially, what you know what is meant by an Awareness, an acceptance of the existence of yourself as you are without wishing to change it, to know it exists and in the application of that what I now as 'attention' as it were send from my mind, trying to make it Objective and receive from my body the fact that it exists which is then registered in my mind as an Objective fact, an absolute truth for me—that means that for me *that* kind of a relationship when it once exists cannot be dealt with in any personal way anymore. It is there as a fact that I want to do and *that* is Work, when I can follow it I know that I will reach results of a certain kind, and you talk about the results as that kind of Work.

It has to be more ... more clear. It has to grow much more. You have to Work much more. It is not going to be given to you on a golden platter. It wouldn't be worth it if you didn't have to Work for it—you know that—and I don't expect all of Group I and all of Group II to understand this now right away. I know that you will have many things still to overcome, and whatever can be straightened out now with a little bit of a visit of myself here ... and I'm going away again now for some time, I come back, in the meantime you are on your own. But you're a Group, and Gurdjieff can actually teach you if you understand what is meant. And don't dilute—ever. Keep it straight, pure, hundred percent unadulterated, no personal interpretation. It will come later when you know how to change your personality to become an Individual in the eyes of God;

when you know what it is to apply your religion in your daily life; when you know what is meant by the introduction of an Objective faculty in the midst of all kind of subjectivities, what is required of you to be able to stand up straight and to be like a Man and have an opinion definitely based on the knowledge—and applied—which then becomes the understanding for you and indicates the level of your Being.

That is the growth of Man, his own evolution in the direction of Infinity; the realization of that what you experience in ordinary life and gradually start to understand what is meant by the form, and what is meant by the life which is contained in the form, and what is meant by setting life free, and what is meant by 'I' Observing *through* the form that what is life; meeting life, as it were 'as it is,' which life is eternal; so that 'I', in functioning correctly in the image of God, can give life, which is in you, the possibility of hope someday to be set free, and not to have to wait until you die—or at least to be able to equip yourself to meet your death in a little bit more Conscious manner, perhaps even having in mind that that what you can do in this life you don't have to do later. Because you will face ... it doesn't matter what you think, you will face this problem of being bound wherever you go in this life. A little later in the spiritual world, you will have to face the problem of Working for a living. You will have to face the problem of undoing your ignorance. You will have to face the possibility of having to do without form; and to really understand the meaning of life as it is as reality, you will ultimately face the problem of how to meet God.

Again, it doesn't matter what you mean by God for yourself. You will replace the images of God many times. Probably seven times: Three times within the means of you as you are living on Earth, three times when you live in a Cosmic Consciousness, and then once is the final step of the unity, being fused with His Endlessness. Whatever it is, you don't have to believe it. Either you go up or you will go down. That what is life will be claimed, for that's where it came from. That what is the form which you now have, will also be claimed by where it came from. Whatever it is that carries your name, if you want to continue with it you still have a choice for some time; and you can satisfy your particular vanity that even life, as it is given to you now, might exist a little later when you have died physically, after some time you will not care about such things either. Because a name is also a little bit of a form and it is like an identification and it is like something that seems to limit life as it is; and then life is Infinity and eternal, there is no limit, there is no form, there is no dimension, there is no difference anymore between space and

time; it just is one unit, one entity—the totality of all things—and that will be the final realization of what is God.

I wished you would Work more for your own sake. I wished you would honestly try to find out what it is about. I wished in these troubled times that you would discuss for yourself, with yourself only, that what is the potentiality of your inner life. I wished you would do away with a lot of nonsense that you are now engaged in and is absolutely superfluous. And surely it's not a question of taking it with you. It doesn't matter at all. You live with it now and you enjoy it sometimes, so enjoy it. The more you enjoy it, the more asleep you will be. Some day you will have to Wake Up. That is the law. You see, that's the law of evolution. If you don't understand that, you never will be a Man. You'll just remain a little bit of something—perhaps an animal, perhaps a plant. As life who knows that you might recur, even, as such reincarnate into lower and lower levels. Your life won't, your form will. And maybe after all of that is over and it happens to die, you will return to dust and your name will be erased from all the tables, cut by all the angels of the universe.

Why not be serious when there is so much you could become serious about, and when it is really needed. When you object to the condition which the Earth at the present time experiences and when you rebel about that what is forced on you and you don't like, why don't you find out where you can live; so that if you could live in your own inner, inner substance, that then from there, with the Consciousness and the Conscience which can become part of you, you could enter into ordinary life and not be touched and not be disturbed and continue ... and continue to live in accordance with an ideal, with an aim with that which you wish to describe of what a Man should be even on Earth, and to do, to think, and to feel that what is becoming to him.

That is the problem that Gurdjieff poses. That is what he wants people to know: That there is a way for them if they honestly want to Work; and that that Work is concerned with themselves only, and not with anyone else; and that in the eyes of God only those who can Work and make attempts will be recognized, and the rest, they will not have much of a chance. Because they will continue to work and to labor in an unconscious state and do their best in ordinary life, and they will have missed the boat that might have carried them over into eternity.

So some of you I will see tomorrow probably, and some of the others, I do not know. It's up to your Conscience, whatever type you are to what extent you want to take your life seriously and how far you dare to make your curiosity really indelible in you. Don't be flippant about

these ideas of your inner life. They have cost a great deal, and because of that you will have to pay, even against your Will.

Goodnight, everybody.

End of tape